

the NATIVE VOICE

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

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VANCOUVER, B.C., FEBRUARY, 1949

PRICE 10 CENTS

All-Canadian Art Forms



This illustration is included in Cliff Robinson's Exhibition which is soon to be displayed in New York. It is an arrangement of native work, prehistoric and modern, including coastal and inland designs arranged to display the variety of Indian art forms.

Mr. Robinson has spent five years on the Morley Reserva-

tion, and is a personal friend of Mr. John Laurie, Secretary of The Indian Association of Alberta. He took his art training at Calgary and has been teaching art and theatre design for the University of Alberta, the Banff School of Fine Arts, the Vancouver School of Art, and is now teaching at the University of British Columbia. —DOUG J. WILKINSON.

ANNUAL MEETING

Sickness and Disease Arise From Slum Conditions

At the Fountain Village on January 7, 1949, the Fountain Band held their annual meeting. Chief Sam Mitchell addressed his people.

Victor Adolph was elected as assistant chairman to keep the meeting in order. The chief acted as interpreter, speaking in the Lillooet Indian language so that all the older people would clearly understand.

The first business that was discussed was the report of the co-op store which was started last year. From a tobacco stand out of the few dollars that was collected it now does a fair little business, handling most all goods in the grocery line. Close to \$6,000 was the trade that went through the store.

Credit must be given to the clerks and to the management, all or most of which was voluntary work.

The Indian farmers here raise quite a lot of farm produce. The management is now planning how to handle all of this farm produce through the co-op store, to carry on the farmers in credit during the season while raising their crops.

The next business that was on the floor was with regard to farmers (some of whom own a fair acreage and some who have just a small plot of a couple of acres or a little better) who applied for farm machinery and seed, at the close of this application for Indian Department help.

Lawrence Adolph spoke . . . the chair granted him his say. His grievance was on behalf of himself and many others in the Band like him.

"It does not seem fair, it is not a square deal that only the property owners—the farmers—get assistance from the Indian Department while many of us here have not got even a plot of ground to build a shack on.

"The environment in the village is a disgrace from which arises sickness and disease. In regards to our welfare and progress. We cannot continue living under these slum conditions. I would not want to continue living in this village unless it was properly laid out into lots and have clean, sanitary conditions.

"We are not organized. It is time for a change, friends. If we have a nice village here this Band would have something to be proud of. Everything I have said here is a fact. We should discuss this thoroughly and come to an agreement on what is to be done.

"Thank you."

There was much discussion in reply to Lawrence Adolph's statement. It would be a great help for the Indian Department to buy the Fountain Ranch for the Band. It would alleviate the miserable conditions amongst us.

Last year the Band petitioned the Indian Department to buy the ranch for them and that they would pay back the Indian Department on yearly instalments. The petition was mailed to Mr. A. Strang, Indian Agent. No reply was made.

A resolution was unanimously adopted to make sure the petition reaches the Indian Department, one copy to be mailed to the Indian Agent, one to the Indian Commissioner and one direct to Ottawa.

A question arose on the floor: if the Ranch was procured, should it be divided into allotments or left as a whole farm, owned by the Band and under what management?

A vote was taken, 25 against 2, in favor of Band ownership and run under a co-operative system.

At the close of the meeting, Indian Reserve timber was discussed in regards to applicants for 100,000 ft. or more.

In reply, owing to the limited amount of timber on the Reserve, it was thought unfair that just a few get the privilege of selling timber for their own private benefit. Many do not want this kind of business. It is not a square deal. In the past to the present time it has been the custom of these people that during the winter season many families get their bread selling wood. In this way it is more equal. Also we look to the future needs in building material of which we need hundreds of thousands of feet. We want to preserve our timber.

This report of the annual meeting of this Band will reflect the way our people live, what we think, our desires, how we make our living and the conditions we live under.

Thank you.

Yours for Progress,
WILLIAM ADOLPH.

A FISH STORY FROM PORT SIMPSON

Spring salmon hand troll around the Bay is good. At this time of year spring salmon caught average from 20 to 30 pounds and are sold at 35c per lb. in the local stores. But when Audrey Dudoward caught a 15-lb. coho which measured 29 inches from tip to tail on January 19th that was something unusual for this time of the year.

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THREE DEATHS AT LILLOOET

FOUNTAIN RESERVE, Lillooet. —There have been three deaths from this reserve in recent weeks.

The first being Nelson James, who passed away at the Lytton Hospital. Mr. James resided in Lytton for about 30 or more years, but his last request was that he be buried at his home reserve.

Charlie Harry also died at Lytton. His daughter, Mrs. Seymour Michel, is his only survivor.

On February 4th, the child of Mr. and Mrs. Alfred Joseph passed away.

And on this sad day a disastrous fire completely destroyed the home of old Cal Billy, and most of his personal effects.

LAWRENCE DOSS

INTERIOR TB HOSPITAL WANTED

It is hoped by the Indian chiefs of interior B.C. that the coast Indians will support them in their request for a TB hospital to be built nearer home. They are sending a petition to Ottawa for a hospital to be built in the interior, preferably at Kamloops.

They feel that as the greater part of the population lives in the interior that such a hospital is necessary; also that the coast has two large TB hospitals, one at Nanaimo and the other at Prince Rupert, without rebuilding Cuqualetza, one wing of which was recently burned down. Also this is favored because of transportation facilities.

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James Lawson Re-elected Chief Councillor

PORT SIMPSON, Jan. 20.—Various societies and organizations have been electing their 1949 officers recently, among them being the Young People's Education Association, the Port Simpson Athletic Club, the Ivy Guild, the Ladies' Aid of the Y.P.E.A., the Port Simpson Celebration Committee, and the Port Simpson Canteen Band.

The officers of the 1949 Celebration Committee are as follows:

Chairman—Reggie Sampson.
Deputy Chairman—Charles Dudoward.

Treasurer—Paul Price.
Recording Secretary—Arnold Sankey.

All others of the Committee were re-elected.

James Lawson was re-elected Chief Councillor for Council Twelve; William Cooper was elected as General Secretary; Herb Bryant, Treasurer.

School, Lot, Fence and Street Committee—Charles Dudoward and Alfred Wesley.

Light and Fire Committee—James McKay and Walter Green. Plant Engineer—Cecil Russ. Water Committee—Johnny T. and Peter Ryan.

Police Officers—William Spence, James Dudoward and Robert Bant.

Following the election of each organization, a social gathering was held in honor of the elected officers.

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The Mothers' Petition

the Chief Councillors of Bella Bella and to Chief Moody Humchitt, of Bella Bella;

FROM the Mothers.

Dear Sirs,—We the undersigned mothers of Bella Bella do appreciate the above putting a stop to all bootleggers to discontinue liquor on the reserve. It is not only the liquor but the mixture put in that causes our children (sons and daughters) to mothers and fathers in some cases to be wild. They also charge two and three times the liquor store price, therefore Indians are supporting such sellers of liquor.

SIGNED:

Mrs. Mary McKay
Mrs. Annie Hunt
Mrs. Hannah Cuyler
Mrs. Moody Humchitt
Mrs. N. Wilson
Mrs. Esther Brown
Mrs. Alec Campbell
Mrs. S. Lawson
Mrs. Margaret Jackson
Mrs. P. Gladstone
Mrs. Gordon Reid Sr.
Mrs. Agnes Campbell
Mrs. Ida Jackson
Mrs. Maggie Hall
Mrs. Eliza Reid
Mrs. Beatrice Brown
Mrs. Nancy Wilson
Mrs. Clara Wilson
Mrs. Lila Starr
Mrs. Brenda Campbell
Mrs. Maggie Reid
Mrs. Ethel Wilson
Mrs. Eddie Gladstone
Mrs. Esther Carpenter
Mrs. Flora Williams
Mrs. Mary Moody
Mrs. Emily Dixon
Mrs. Mary Carpenter
Mrs. Agatha Vickers
Mrs. Albert Humchitt
Mrs. Mary Hall
Mrs. Rosemary Martin
Mrs. Humchitt
Mrs. Rose Humchitt
Mrs. Christine White

Mrs. Ruby Humchitt
Mrs. Alice Wilson
Mrs. Martha Humchitt
Mrs. Esther Lawson
Mrs. Winnie Humchitt
Mrs. Peter Mason
Mrs. Rosie Brown
Mrs. Martha Wallace
Mrs. Carlie Boss
Mrs. Billie Boss
Mrs. Maggie Humchitt
Mrs. Ada Mason
Mrs. Abel Hall
Mrs. Danniell Humchitt
Mrs. Eva Starr
Mrs. James Hall
Mrs. Irene Windsor
Mrs. Charlie Wilson
Mrs. Hoffman Harris
Mrs. Hannah McKay
Mrs. Peter Starr
Mrs. Edna Gladstone
Mrs. Maggie Windsor
Mrs. Emma Humchitt
Mrs. Lorne Williams
Mrs. Margaret Campbell
Mrs. Beatrice Starr
Witnesses:
Mrs. Gertie White
Mrs. Bessie Brown
Mrs. Agnes Windsor
Mrs. Mary Vickers
Mrs. Lewis Hall
Mrs. Gideon Lawson
Mrs. Silas Hunt

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ARMY & NAVY

DEPT. STORES VANCOUVER

1949 A Milestone

KISPIOX, Jan. 17.—A fine spirit of co-operation between villages added \$254.00 to the United Church building fund here when a contingent of over forty from Skeena Crossing, as well as guests from Hazelton and Glen Vowell, attended a supper and concert in Kispiox hall Saturday evening. Two hundred sat down to an excellent repast prepared and served by the ladies of the congregation. The program, ably directed by Mr. Alfred Hillis, included offerings by the choir, led by Mr. Jeff Harris and Mr. Moses Morrison. Spirituals and ballads by Messrs Jonathan Johnson.

Leading speakers were Chief Councillors Chas. Clifford, Hazelton; Sam Wesley, Skeena Crossing; Silas Johnson, Kispiox; Councillor J. Woods, Glen Vowell, and Indian Supt. J. V. Boys. It was pointed out that 1949 promised to be a milestone in the long march toward equal status for native people. Thanks in large part to the leadership of the Native Brotherhood, sweeping changes in the Indian Act should be made by Parliament. The building of a \$90,000 six-room public and high school in Hazelton for native and white children alike would be watched by all Canada. It put the Upper Skeena well out in front in progressive education. Gratitude to the ratepayers of Hazelton and to Mr. Boys was expressed for their part in making this new policy a reality in this area.

The Skeena Crossing visitors were billeted over night. Among these was veteran native lay preacher Alfred McDames, who preached at the morning service in the hall. The struggle had been long, he said. The road toward good was opening up as never before, yet the road to evil remained. He implored the younger people to not betray their church and Brotherhood and to prepare themselves for the greater privileges and responsibilities ahead.

In the evening the Skeena Crossing Epworth League, led by its band, paraded the village and packed the hall. The services were in charge of Elder Peter Mark, assisted by Messrs. Eddie Benson, Ed Wesley, Fred Sampare, Arthur McDames, Sam Wesley and a score of Skeena Crossing young men. In opening, Eddie Benson said that they had come not only to help financially but spiritually. Ed Wesley told how as a small boy, his father had brought him up river over the ice by sleigh for meetings such as this. Camping by night, they thought nothing of the cold and hardship then, and the Kispiox people would make the return journey for the sake of Christian brotherhood. Now, he said, there were roads and cars, yet the villages did not support each other as they used to. He hoped they would stand together in the future.

H. R. EVANS, Kispiox.

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Indians Challenge Income Tax

The Native Brotherhood of B.C., of nearly 10,000 members, is backing Thomas Harry Hunt in a test case challenging the Federal Government to collect income tax.

Mr. Hunt is a fisherman of Alert Bay and charges \$1,825 worth of fish taken from catches to B.C. Packers Ltd. as a contract fisher, and handed over to the Income Tax Department, was taken without right.

The challenge will be based on the agreement between B.C. and the Dominion when the Province entered into Confederation in 1871.

The Agreement reads:

"The charge of the Indians, the trusteeship and management of the lands reserved for their use and benefit shall be assured by the Dominion Government and a policy as Liberal as that hitherto pursued by the British Columbia Government shall be continued by the Dominion after Union.

"In 1851 an agreement was signed between the Kwa Kwikwaka and James Douglas, Governor of British Columbia. It gave the nation undisputed right to fish in any government-owned area of the Province without cost or taxes."

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By NA-NEE

(Haida for Grandmother)

"Dootelth" And "Western Eagle"

The Native Voice has received copies of "Dootelth" and "The Western Eagle." "Dootelth" has for its editor Miss J. Mappleback who has succeeded in turning out a very interesting paper. In it are News Notes of Bella Bella, art, sports and social news, etc. We have taken the liberty of reprinting a couple of shorts but wish we had the space to copy more including the Story of Ka-Na-Da-Tla by Joe Paul, a native of Kamano.

"The Western Eagle", edited and written by the children at the Alberni Residential School, covers school life from the Primary to High School items, and gives a good idea of the sports, social and club life of the school.

Under the heading of High School News we read:

"There are seven students attending high school in Alberni from here. Two are in grade nine, three in grade ten and two in grade eleven. They are kept quite busy and home work seems to be the byword. They are holding their own too, and looking forward to the day when they will graduate."

From remarks by the Principal, Mr. A. E. Caldwell: "I am glad to report a successful term thus far. Our teaching staff has been increased by two, making possible the more individual care, especially of backward pupils."

"Our school is filled to capacity, of course, and the health of the children has been excellent. We had a visit of some days from Dr. Pett, chief of the Nutrition division of the Department of National Health and Welfare, Ottawa, and his associates, and we feel complimented in receiving the following recent report from him: 'You may be interested to know that the dietary records so far show your school children to be better fed than most other groups in Canada, whether Indians or not, and that their medical records are also good'."

Space will not permit me to write at any great length, but I would like to mention the Fashion Show that was put on in the great store of Woodward's in Port Alberni. Two of our high school girls, Judith Morgan and June Wilson, took part in this show, modelling clothes from slacks to evening dresses. The girls selected the clothes they modelled themselves. I wish you could all have seen them. They received many compliments and I have not had such a thrill in years. I have been puffed up with pride in our girls ever since. It proves what I have always maintained, that our Indian people can take their place with the very best in our Dominion."

GREAT SACHEM PASSES

We regret to announce that the Great Sachem, chief executive teacher and friend, Dr. Barnabas Sa Hiuhushu-Red Fox, passed away January 15th, 1949, after an illness of short duration.

Chief Sa Hiuhushu edited The Indian Speaking Leaf, Red Man's Journal and was president of The Indian Association of America, Inc.

Wo-pee-dah Sa-Hiu hushu

You have seen the saffron streamers of the Sun that will arise On a new day for the Red Men of your land;
You have worked, and toiled and striven for the people of your race,
And the day of your desire is near at hand.

May your Spirit pass in safety to the Happy Hunting Grounds;
We will carry on the work that you have planned;
May you rest in peace, God bless you; you were every inch a man.

Wo-pee-dah-Sa-Hil hushu, mighty Sachem of our band!

—Written in farewell by Mrs. Kathleen Casler, Smithers, B.C., Canada, member-at-large for about ten great suns.

Strength in Unity

'WORK OF MERCY MUST NEVER END

By BIG WHITE OWL

The Red Cross is the greatest humanitarian organization the earth today. The Red Cross flag flies above all the flags of the world. The Red Cross flag is a symbol of mercy, justice, brotherhood, peace.

Those are our ideals, too! We have practised them ever since the first European's foot stepped on the clean and good earth of the New World. . . . Therefore, I would appeal to you, my native brethren; you who live in far-away places, you who live along the rock-bound coasts, you who live on the western plains, you who live in the vast northern hinterlands, to fully support the Canadian Red Cross National Appeal for Funds which commences in March (the crow moon), 1949. The Canadian Red Cross needs \$5,000,000 in order to carry on the good work. We must HELP. We must GIVE. Whether it be one dollar or twenty—GIVE WHAT-EVER YOU CAN, because "the work of mercy must never end!"

The following are sixteen good reasons why we should support the Canadian Red Cross Peace-time Services:

1. National Blood Transfusion Service.
2. Outpost Hospitals and Nursing Stations.
3. Aid for Sick and Disabled Veterans.
4. Canadian Junior Red Cross.
5. Assistance for Crippled Children.
6. Disaster Relief.
7. Medical and Dental Services.
8. Swimming and Water Safety Program.
9. First Aid Instruction.
10. Home Nursing Courses.
11. Nutrition Service.
12. Sick Room Supply Loan Cupboards.
13. Canadian Red Cross Corps.
14. Emergency Nursing Service.
15. Homemakers' Service.
16. Highway First Aid Posts.

I conclude my appeal with this thought—"Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed, to you it shall be for meat."

I Have Spoken!!

Indians in History

The American Indian was a man of faith. He had faith in a Supreme Being. It was not necessary for him to maintain hospitals, asylums. They lived in a land of plenty and knew it. They knew how to use it. The white man took possession of that land, plenty, but doesn't know how to use it. Witness all the institutions, insane asylums, and agencies maintain law and order.

The Indians must be judged every other people—not by traits which they display in fury of warfare, but by their conduct in time of peace, also by the character of their and domestic life.

One must become conscious of the fact that they have been sent through history to the side world in a deceptive and tenuous manner. Ferocity and traits have been deemed their traits, which from a psychological standpoint could not have more than a natural accompaniment of self-preservation, and not indicate their true character.

—S. Milton Zimmerman, D.

(White Owl)
The Indian Speaking Leaf

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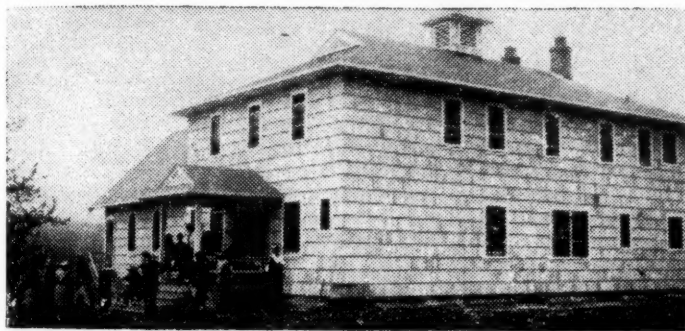


—Courtesy of the Indian Missionary Record

An event of national significance recorded in the annals of the Indian Church last June when the first two novices received the Habit in the new novitiate Indian girls at Anaham, B.C. Their Excellencies, the Most Rev. M. Duke, D.D., Archbishop of Vancouver, and the Most Rev. E. Jennings, D.D., Bishop of Kamloops, presided at the ceremony. The two young ladies entered the period of immediate preparation for Sisterhood in Canada's exclusive Indian community the Sisters of Mary Immaculate, established by Archbishop Duke. The two novices knelt before to receive their religious names and the names by which they will be known in religion, Archbishop Duke witnessed the

fulfillment of a cherished dream—that there should be a religious community of Indian Sisters that would develop native vocations among the Indian people of B.C. Since his arrival in Vancouver almost 20 years ago, Archbishop Duke has worked to carry out the Church's wish to foster such vocations, and this ceremony was the fruition of much prayerful labor.

The novitiate is under the care of the Sisters of Christ the King who have been at Anaham for the past three years, directing the young postulants, and operating a school and a nursing home on the Reserve. It is expected that a new school will be constructed this year.



—Courtesy of the Indian Missionary Record

States Purpose of New Native Community

"The general object which the Sisters of Mary Immaculate propose to themselves is their personal sanctification by the faithful observance of the three simple vows of poverty, chastity and obedience and of their Rules."

"The special object of their Congregation is to apply itself zealously to the service of God by applying themselves to works of zeal and chastity for the welfare of the Indian race, namely:

- "1. To teach in the schools the Indian children;
- "2. To instruct the children in the industrial and domestic works;
- "3. To care for the sick in dispensaries and hospitals for the Indians;
- "4. To visit the Indians in their homes, particularly the sick ones, in order to instruct them and help them in their spiritual needs, and provide for the comfort and cleanliness of the Indians and, as far as it is in their power, procure for them temporal assistance in illness and destitution."

THE SALTEAUX CHIEF

The Salteaux chief, in solemn stillness stood,
Erect upon a sandstone rock which girts the river's face.
With hands outstretched in supplicating mood,
Beseeching Manitou to hear his case.

And pleads, that He above, will give him strength,
And guard and keep his people pure and clean.
And guide their feet, that they may tread at length,
Those trails he trod—the path his eyes had seen.

Oh Maker of the raw north wind,
That sweeps down from the Arctic frozen land.
Oh Guardian of thy servant who has sinned,
Give strength to me; I need Thy helping hand.

Sender of the sunshine and rain,
Creator of all I see,
Let my prayers be not in vain,
Stretch forth thy hand and strengthen me.

—Henry Stelfox.

The Doctor Says:

Needed: A Town Plan Commission At Bella Bella

When our fathers planned and built this village nearly 50 years ago, they laid out the street with the same sized lots from one end to the other and had a strong by-law that no houses were to be built on the beach. We need to look ahead now and see how and where we can build another street where the houses can be built on each side of the road like the present Churchill Road. That makes it easy to run water and lights to the houses and to be able to truck supplies right to the door instead of having to pack or wheelbarrow them.

Before too many people break legs by falling through holes in the road at the north end of the town, this should be replaced. That means we should be getting the mill in shape. That's also another reason why we should get going with the new lighting plant for the village so that we can have power for the mill. With the new water pipe and hydrants, we will have to have hose and ladders, and that means a place to keep the hose so it will not rot between fires. There are many other improvements the village needs and they take money. Which do you want? A better, healthier, more progressive village

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or a thriving community of bootleggers across the channel? You can't have both.—From "Doo-teeth," written and edited by Native People at Bella Bella, B.C.

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"This Co-operation"

PART III

The new chapter in co-operative history opened in the early 1930's, among the fishermen of Nova Scotia. Conditions could hardly have been worse in the fishing industry. Local stores sold equipment and supplies on credit, taking the annual catch in return, and acting as agents for the big companies. They set the prices going and coming. The fishermen had no chance. They were desperately poor and in debt; in many cases their children could not attend school for lack of proper clothing. Their boats were old and nets were rotten. And there seemed to be nothing they could do about it.

But one man was trying to do something—Rev. J. J. Jimmy Tompkins, a Roman Catholic priest in a country parish. He was educating his people—talking to groups in the villages, encouraging them to think, teaching them to read and write. On July 1st, 1927, his people celebrated the holiday by wiring to Ottawa. "What are you going to do about the poverty among Nova Scotia fishermen?"

A Royal Commission went to Nova Scotia and investigated. It recommended co-operative action. The government employed Dr. M. M. Coady, a graduate of St. Francis Xavier University in Antigonish, to organize co-operative groups, and soon the country was awake. This university, known widely as "St. F. X.", formed a special extension department to push the work.

From the co-operative movement they drew a technique of economic

action. They adopted the "credit union," a co-operative banking plan. They visualized marketing services, small factories and saw-mills, home industries and handicrafts for the women. But underlying all, as the basic foundation, was their programme of adult education.

The people were organized and drawn together into small study groups. They were taught to think for themselves. Problems and difficulties were dragged into the open, examined, and a solution sought.

Thus, in the winter of 1929 the men of Little Dover shouldered their axes and went into the woods. All that winter they worked, hauling their logs by hand because they had no horses. From those logs rose the first co-operative lobster cannery. They raised a loan for equipment. The cannery succeeded. They bought goats for milk. They marketed their larger lobsters direct. They organized a buying club and bought twine and rope, food and clothes. They bought new fishing boats, and improved their flocks of sheep.

Everywhere it was the same. Co-operative buying and selling brought home those profits which had gone to the "middle-man." The movement spread. Its messengers were the credit unions and the study groups.

The credit union is like a tiny co-operative bank. Let us say one is formed with twenty members. They agree to pay in \$1.00 a month—which still remains their money. In six months not counting any increase in membership they have a fund of \$120; in a year, \$240; in five years, \$1200.

Loans are made to members for three purposes—emergency, productive, and home needs. A sudden doctor's bill—a new fishing net or power saw—a cook-stove to replace the old one worn out. These loans are authorized by those members who form the union's committee, and are repaid at the member's convenience. Unlike a bank—which lends money on a basis of "ability to repay"—a credit union looks to "willingness to repay."

Sometimes a man well off is not a good payer!

Small unions are grouped into "district unions," which support and strengthen each other. As funds increase—running now into many hundreds of thousands of dollars in the older districts—co-operative housing schemes, hospitals, etc., become possible.

In 1939, federal aid for co-operative education was supplied. Part

DRUM BEATS ACROSS THE BORDER

Will Rogers Jr. For Indian Commissioner

By CHIEF SHUP SHE

I received a letter today and under its heading "Urgent" our good Brother and Sister Frank and Dolores Becker, writing our President to appoint Will Rogers Jr. as next Commissioner of Indian Affairs.

Will, as you may know, is the son of the great Cherokee star and humorist. If (as I'm sure) he does believe in the great ideals of his father, Will Jr. would make by far the best Commissioner the U.S.A. has ever had.

President Truman will receive my letter with many others I'm sure, and if he wants to extend to our race the fair deal he gave the Negroes he may be assured of whole-hearted Indian co-operation.

Breeds and Pure Bloods

There used to be two types of Indians, breeds and pure bloods, and for years they did all they could to hurt each other; today, with a Roman Peace, this division is dying out. But in its place has been substituted another division more harmful by far—the clash between reservation and non-reservation Indians. Where one lives need not nor cannot make a person more or less true Indian. We find the non-reserve Indians vote, own land, pay taxes, and move about freely as any other citizens. Therein lies the main division.

I wish a law would be urged (though it would do me personally no good) to the effect that all Indians over the age of 21 be able to vote in every or any election, both state or national, and that all Indians not reservation Indians be permitted to own land. Reservation lands should be tax free, debt free and owned by the tribe as a whole and not allotted as it was in some cases. With the possibility of reserve Indians owning land off the reserve if they wish as an individual or as a company. In some of our states an Indian may not own land, so if reserve lands are too small the tribe must starve or move far away from friends and family even though farms may be for sale in the area around the reserve.

Our league is making a membership drive this year and urges all persons of 16 or more Indian blood to join with us and win back many of the rights that have been

lost through time. We are many of the churches today, being all who will come to us, being for the Indians who yet remain outside our council-fire. An Indian outside the council-fire of brotherhood knows not its warmth!!

It may be of interest to some fact finder that persons of more than 75 percent Indian blood support more organizations for betterment of pure bloods! Pure bloods still feel it. It seems that Uncle Sammie will feed them with a silver spoon; the breed above 25 percent to 75 percent seem better educated and polished by Uncle, so are better able to see the light. However, I am happy to say the full bloods (the Indians) among the Mide-Indian Tribe are doing a wonderful of organization and support League 100 percent. I had honor to affiliate them with League several years ago and they are sure swell friends and will workers.

Native Speech Beautiful

We are glad another story-b trait is on the way out (the gottum stick make-up go bo-lingo. It's leaving except for shows, and it's high time the Indian public found out our Native speech is a beautiful and expressive medium of intelligence, that we weren't out of luck with Europeans taught us how to talk.

Indians Help Restock Fur Areas

In the last ten years the Dominion government and Indian people have become partners in a successful attempt to restore in the northern areas of Canada the fur production to something of its old time high level.

By 1935 roads into the bush country, mining developments and spread of farm areas had depleted natural resources to such a point as to warrant serious consideration.

This project to restock depleted fur areas by the government with the co-operation of Indian trappers has made such rapid strides that the last two years more than 8000 worth of pelts have been secured by the Indians.

Each trapper has a registered trap line, takes an annual count of the fur-bearing population in his area and agrees to take out only the amount of fur that the government will permit.

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News from Alberta

Indians Want Part In Forming New Act

By JOHN LAURIE

The Provincial Council met at the Institute, Edmonton, Jan. 15, to consider the recommendations of the Joint Committee made to the House of Commons at the close of the last session. The Council unanimously rejected the recommendations that any form of the franchise be forced upon the Treaty Indians and expressed its complete disapproval of those recommendations which left only vague and indefinite impressions. Unanimous also was the rejection by the Council of the recommendation that Treaty Indians be allowed to consume intoxicating beverages in licensed premises. With regard to proposed Dominion-Provincial conference, the Council felt that such a conference would be a forward step PROVIDED that the Indians were allowed to sit in and take part in such a meeting. Similarly a Commission to inquire into the Treaties would be excellent provided that the Indians had some voice in the matter.

A Committee which has paid so little attention to the wishes of organized Indians as the Joint Committee has done is entirely a meaningless gesture. For example, Band Membership, as we have always maintained, is the business of the Chief and Band concerned. It is NOT, now or ever, something that can be changed at will by new incumbents of office at Ottawa. The Council still maintains this position and will use every lawful means to reject any other form of control. No Minister has ever known enough about circumstances to rule properly on this important matter. Such matters were left to Chiefs at Treaty making, and those "who followed the Indian mode of life and were of Indian blood" were eligible. A treaty which was important in 1876 or 1877 when the whites wanted to settle the country or build a railroad, should be important today.

The Council approved all recom-

mendations which proposed to extend the power of Chiefs and Councils, and to develop, gradually self-government on reserves.

Indian education in this province is slowly shaping up to standards which the Council approved and we urge that building of schools be hurried up and that Indian children, wherever possible, be educated in association with other children.

President Callihoo presided and more than 25 directors were present as well as a large number of visitors.

On January 27, through the kindness of Mr. M. H. Pitcher, of the Friends of the Indians, President Callihoo and those directors who are vitally interested in lake fishing, had a conference with officers of the Fisheries Branch, and later with Hon. N. E. Tanner, Provincial Minister of Lands and Mines.

The Friends of the Indians entertained at dinner at the University Cafeteria on the campus for the President and Directors January 27.

Mr. Leonard Crane of Sarcee Reserve was married January 17 at St. Barnabas Church, Sarcee, to Miss Rose Kiyewakan of Sioux Band, Griswold, Man.

A large number of people from Hobbema Superintendency and from Morley Reserve are now working on a land clearing project in connection with the proposed power dams in the Spray Lakes.

Hon. N. E. Tanner was the guest speaker. President Callihoo also spoke, thanking the Friends of the Indians for their active assistance in the past and informing them of the deliberations of the Directors the day previously. Among others, Dr. Hunter of the University Staff addressed the gathering.

The Council of the I.A.A. ex-

Thank You Notes From Navajos

To the many people who helped the Navajos, they express their great appreciation. Listed below are a few quotations addressed to The Navajo Assistance, Inc., from children, Navajo leaders and the traders:

From a Navajo child attending a distant off-reservation school:

"I'm going to thank you for the clothes that you send me, and I sure did enjoy it, and I'm glad that you still remember me. I'm doing okay with my school and all the boys and girls are doing okay. It's raining here and it's cold outside and I sure did need it. Thank you again and I'll enclose here with many good luck and may God bless you."

From Navajo leaders:

"This letter is to express thoughts and minds of our Navajo people. If it hadn't been for the Navajo Assistance, Inc., hardships would have been greater for a good many Navajo families who are without no means of support whatsoever. Our community has 12 families on Government relief rolls.

"These people are either affected with blindness, widows, old age or TB. However, their government relief checks are very limited for their existence."

From Navajo traders:

"No one got their relief checks last month or this month either, so I gave the folks a little food as you told me to do. They appreciate what you are doing for them."

"Blind Shima came in this morning and I gave her the stuff as you said. She wanted me to write and thank you for it, she sure appreciated it."

"By far the larger majority of those aided cannot write, but we wish you could hear and see their expressions of thankfulness."

"It will be a long time before the Navajo predicament is solved and, in the meantime, they need all the help their friends over the country will give them."

The Navajo Assistance, Inc., promises their continued efforts and bespeaks your continued interest and aid.

expressed its sincere regret that Mrs. Reta Rowan, Secretary of the Friends of the Indians, was ill in the University Hospital and trusts that she is now completely recovered. Mrs. Rowan is one of the two honorary members of the I.A.A.

We deeply regret the passing of Mrs. George McLean of Morley. Mrs. McLean, with her husband, Chief Walking Buffalo, have been staunch supporters of the I.A.A. since its inception. Mr. McLean was the first President of the Stoney Local and has served as a Director for three terms. Mrs. McLean was the daughter of Chief Hector Crawler, one of the distinguished chiefs and medicine men of the Stoney. Mrs. McLean was one of the very far sighted members of the tribe and will be sorely missed. We extend our heartfelt sympathy to Mr. McLean, his daughters, Mrs. Johnny Bearspaw, Mrs. Paul Dixon and Mrs. J. Kootenay, and his son, Bill McLean.

Mr. George McLean, Mr. Dan Wildman and others of the Stoney who took part in the filming of "Canadian Pacific" soon to be released, are invited to attend the premiere of the picture as the guests of Eagle-Lion Films in Hollywood next month.

Doug Wilkinson Joins Staff

The Native Voice has pleasure in announcing that Mr. Doug J. Wilkinson, who is attending the agricultural department at the University of B.C., has joined the staff of the Native Voice as Press and Relations Manager.

Mr. Wilkinson's maternal grandmother was sister of the famous Sioux Chief, Sitting Bull, victor of the Custer massacre. On his father's side he is the nephew of General Frank One-Armed Sutton who lost his life in the last war as a result of Japanese torture.

Doug was adopted by Chief Frank Canoe of the Mohawks and spent much time on the Caughnawaga Reserve where for years he was known as Johnny Canoe.

With such a romantic and blood-stirring background, the Native Voice feels that he will be a most valuable addition to the staff. Doug is already interesting himself in the agricultural and irrigation problems of the reserves.

THE B.C. INDIAN ARTS AND WELFARE SOCIETY

Fund Appeal For Hyacinth David

On January 7th last a gas boat belonging to Hyacinth David was in collision on the high seas near Nootka. At the time three lives were lost, including that of Mr. David's second son. The boat was not insured and the loss represents the savings of a lifetime. The details of the accident were given in the press at the time.

The consequence of this accident is that Mr. David is now entirely without either funds or livelihood. He has a family of four to support.

In order to look into the facts I have received Mr. David in my home, and from this contact I am convinced that this man is well worthy of our support. He is in fact a model for all Indians to follow. He has avoided all the pitfalls of our own social life and has taken advantage of all the facilities which our religion, our education and our industry have to offer.

In launching this appeal I feel that here is an opportunity for us as European Canadians to show our willingness to extend to worthy Natives of this country the same treatment as we would extend to one of our own community.

I therefore trust that you will be able to help me and my associates to show to Mr. David in a tangible manner that we deeply sympathize with him in his bereavement and are with him in his determination to re-establish himself in the manner in which he can best contribute to the welfare of this province.

Please make your cheque payable to the Hyacinth David Trust Fund, c/o The Bank of Montreal, Douglas Street Branch, Victoria, B.C.

Yours very truly,
A. E. PICKFORD
124 Moss St.,
Victoria, B.C.

Indians Covered By Hospitals Act

Majority of British Columbia Indians will be covered under the B.C. Hospitals Insurance Act, Dr. P. S. Tennant, regional superintendent, Indian health services, said.

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It's A Matter of R

The Society of Friends of the Indians of British Columbia

Memorandum Issued by the Officers

APRIL 1926

The Society is an organization of citizens of British Columbia specially interested in the Indians, whose work has been carried on with co-operation of a limited constituency throughout Canada and in Great Britain. The Society was formed in the year 1910 as result of action taken by veteran missionaries, missionary leaders, and leading citizens. Col. Dennis and Canon Chambers, both of Montreal, are members of the Canadian Advisory Committee of the Society and as such have given much very valuable help in carrying on the Society's work. Also valuable co-operation has been secured from the Social Service Council of Canada and the Aborigines Protection Society of London, England.

During the past 15 years a situation in British Columbia arising from the Indian land controversy which during 40 years had baffled all efforts of Imperial and Canadian Governments, had prevented full success of all missionary and educational work carried on among the Indians, had often threatened to bring about an Indian war, and had actually brought about a chaotic condition of Indian affairs, has been dealt with. In dealing with that situation along lines of effort combining the two principles of justice and conciliation constant steady progress has been made towards the goal of equitable settlement.

CAUSES WHICH RENDERED SOCIETY'S WORK NECESSARY

In colonial days the title of the aboriginal Tribes of British Columbia was completely recognized not only by the Imperial Government, but also by the Colonial Authorities, as can be clearly proved by official documents.

All this was changed in the year 1870 when the Colonial Government deliberately decided to adopt and officially announced the policy of denying that the Tribes have any title, and thus seizing all the lands of British Columbia without compensation.

After British Columbia became part of Canada, this continued to be the attitude of local Governments. This local attitude was vigorously opposed by the Dominion Authorities. In the year 1875 the Minister of Justice made a notable report adopted by the Governor-General in Council, declaring that the claims of the Indians of British Columbia are well founded, that to claim the land as the absolute property of the Province was to ignore the good faith with which the British Crown had always treated the Indian Tribes of Canada, and practically that the Indians would be justified in resorting to armed force for the protection of their rights. In 1876 Lord Dufferin made at Victoria a famous speech in the course of which he declared that the Indian policy of British Columbia was an "initial error" and warned the people of the Province that to persist in refusing to recognize Indian title might bring upon them the gravest consequences.

From this year 1876 to the year 1909 ever increasing trouble arose from the land question. THE LOCAL GOVERNMENT SOLD LAND WITHOUT REGARD TO THE TRIBES. The Indians protested in every possible way against this course. More especially since the year 1887, the Indians have been constantly crying out for justice. They sent petition after petition to Ottawa, they sent delegation

after delegation to Ottawa, and in the year 1906 sent a delegation to wait upon the late King Edward. All through those years of grave trouble and even danger to the peace of the country, on account of difficulties some constitutional, others of political expediency, which were thought to be practically insurmountable, the Government of Canada was powerless to bring about a change.

The events of the year 1909 are of great importance. During the summer of that year the Northern Tribes, especially the Indians of the Upper Skeena River were very seriously threatening to fight for their rights and both Governments feared that during the following winter season the Indians might attack the white settlers. The Dominion Government sent out a Special Commissioner, whose report very distinctly confirmed the fears of the Governments and showed a state of very serious unrest. Also in August of that year the late Bishop DuVernet delivered at Prince Rupert a charge to his Synod, in the course of which he declared that the state of unrest arising from the land question was very seriously interfering with the success of all missionary effort among the Indian Tribes and that it was absolutely necessary that the land controversy should be brought before the Judicial Committee of His Majesty's Privy Council.

TWO PRACTICAL TESTIMONIES

The late Archdeacon Collison of Naas River, who spent 45 years among the Indian Tribes of Northern British Columbia, in a letter addressed to the Chairman of the Society, speaking on behalf of all pioneer missionaries working among the Indians of this Province, said:

"The undoubted influence for good which we gained with the Indian Tribes of the Northwest Coast and the Islands in the earlier years of our labors amongst them have been greatly weakened by the unsatisfactory condition of their land title. The settlement of this was neglected from the year 1870 onward and as the Indians have increased in knowledge and advanced in civilization, the land question has become more acute and will likely become yet more so with the increase of white settlers. We therefore earnestly hope that steps will be taken without delay to settle this important matter, so that both the efforts of the Government in educational work and the labors of the missionaries may be made effective in advancing the Indians to become

citizens of our great Dominion." Dr. J. H. Farmer of McMaster University, a strong and active friend of the Indian cause and for years a leading member of the Indian Affairs Committee of the Social Service Council of Canada, in a letter addressed to Sir George Foster said:

"Mr. O'Meara and the Friends of the Indians as well as the Indians have been seeking all along to co-operate as helpfully as possible with the Dominion Government toward a final settlement. At the same time they have been using their influence to restrain the Indians from making extravagant or conflicting demands. They have thus been rendering a patriotic service of enormous value. They believe that the course they advocate is the wise course, the one that will do justice, satisfy the Indians and maintain the honor of the Dominion."

A LARGE AND IMPORTANT ENTERPRISE

The national importance of the enterprise has been fully recognized by the Christian forces of Canada, represented in the Social Service Council of Canada.

The Imperial importance of the enterprise has been fully recognized and emphatically declared by the Imperial Authorities and the Aborigines Protection Society.

Those best able to judge on both sides of the Atlantic have been convinced THAT THE BRITISH COLUMBIA INDIANS CASE IS ACTUALLY OF WORLD-WIDE IMPORTANCE, INVOLVING CONSTITUTIONAL ISSUES DEEPLY AFFECTING THE NATIVE RACES OF ALL PARTS OF THE WORLD.

All veteran Missionaries who during the past half century have been working among the Indians of British Columbia and all missionary leaders in Canada who have come into touch with the situation have unanimously agreed in declaring the missionary importance of bringing about an equitable settlement of the land troubles in British Columbia.

A considerable number of strong Canadians have testified to the national and missionary importance of the enterprise by devoted and self-sacrificing work extending through many years. These include Dean Tucker, Dr. T. Albert Moore, Dr. J. H. Farmer, Dr. Charles W. Gordon, Col. J. S. Dennis and Canon Chambers.

PROGRESS AND ACCOMPLISHMENT

The first outstanding official act of the Society was a Memorial on the subject of the Indian land controversy presented to Sir Wilfrid

Laurier at Victoria in the month of August, 1910. In the same month SIR WILFRID LAURIER having before him the Society's Memorial and having been advised by the Department of Justice that the Indian land controversy should be judicially decided, met the Indian Tribes of Northern British Columbia at Prince Rupert and speaking on behalf of Canada said: "I think the only way to settle this question that you have agitated for years is by a decision of the Judicial Committee, and I WILL TAKE STEPS TO HELP YOU."

In the month of July, 1911 the Secretary of State for the Colonies in response to representation made in London on behalf of the Nishga Tribe of Indians the Society of Friends of the Indians and the Social Service Council of Canada, sent to the Government of Canada and the Government of British Columbia through the Governor General, despatch completely upholding the position taken by the Society and declaring that "an equitable solution of this trouble in some case" should be brought about.

In the year 1912 the Dominion of Canada and the Province of British Columbia entered into an agreement known as the McKenna-McBride Agreement providing for the adjusting of reserved lands by means of a Joint Royal Commission and providing that the carrying out of its stipulations should be a "final adjustment of all matters relating to Indian affairs in the Province of British Columbia."

The Indian Tribes of British Columbia were not parties to the Agreement and immediately upon knowing its provisions protested against it and thereafter repeatedly refused to be bound by its provisions and have continued to be unwilling to accept as final settlement the findings of the Royal Commission contained in the Report made to the two Governments in the month of June, 1916.

In the month of November, 1912 immediately after adopting the McKenna-McBride Agreement, the Government of Canada gave assurance that nothing contained in the Agreement would be permitted to prevent the Indian Tribes from asserting their claims.

In reliance upon the promise of Canada given by Sir Wilfrid Laurier and the assurance above mentioned and after full consultation had with the Government of Canada upon occasion of interviews extending from the month of November, 1912, to the month of April, 1913, the Nishga Tribe of Indians in the month of May, 1913, presented a direct and independent Petition to His Majesty's Privy Council.

From time to time other Tribes became allied with the Nishga Tribe and upon occasion of Indian Conference held at Vancouver in the month of June, 1916, an alliance of Tribes was officially formed. At the present time all the principal Tribes of the Province have become allied in support of the case of His Majesty's Privy Council which has been fully recognized as being the case of every Tribe so allied.

In the month of September, 1916 the Duke of Connaught, acting as His Majesty's Representative in Canada and in response to letters which had been addressed to him on behalf of the Nishga Tribe and the Tribes allied, gave positive

and Honor

written assurance that the Petition which had been addressed to His Majesty's Privy Council would be considered by that Tribunal if the findings of the Royal Commission would not be accepted as settlement.

By Statute Chapter 51 of the year 1920 the Parliament of Canada authorized the Governor General-in-Council to carry out the McKenna-McBride Agreement by adopting the Report of the Royal Commission.

The allied Indian Tribes of British Columbia claim that the McKenna-McBride Agreement is beyond the powers of the two Governments and that the Statute above mentioned is beyond the powers of the Parliament of Canada.

During the past few years the possibility of bringing about settlement of the Indian land controversy without judicial decision has been subject to discussion between the Government of Canada and the allied Indian Tribes, and such discussion and papers presented on behalf of the allied Tribes it has been made clear that the allied Tribes are unwilling to accept settlement based upon compensation to be granted by the Dominion of Canada under conditions proposed by Order-in-Council passed in the month of June, 1914, and are determined to accept only settlement based upon their actual rights and brought about by negotiation with both Governments or other equitable method.

Before the passing of Order-in-Council by which on 19th July, 1914, the Government of Canada accepted the Report of the Royal Commission the Minister of Interior speaking on behalf of the Government of Canada at Vancouver had conceded that the allied Tribes are entitled to secure judicial decision of the Indian land controversy and HAD GIVEN ASSURANCE THAT CANADA WOULD HELP THEM IN SECURING SUCH DECISION.

The allied Tribes now claim that the assurances given by the

Duke of Connaught, communications had with the Lord President of His Majesty's Privy Council, and all assurances given on behalf of Canada they are clearly entitled to proceed independently in His Majesty's Privy Council and to secure judgment of the Judicial Committee deciding the Indian land controversy.

Delegates of the allied Tribes have demanded that all assurances given on behalf of Canada be fulfilled and in letter addressed to the Prime Minister of Canada have declared that the passing of the Orders-in-Council of the two Governments adopting the Report of the Royal Commission has made positively necessary that the Indian land controversy shall be decided by the Judicial Committee of His Majesty's Privy Council.

THE PRESENT POSITION

Recent developments have been of extraordinary importance and have made very clear the great national issue involved, the righteousness of the Indian cause, and the importance of successfully completing the work undertaken by the Society.

Most important of these developments is the debate which occurred in the House of Commons on the last day of last Session. In course of that debate Mr. Meighen expressed the view that the Indian Tribes of British Columbia are entitled to secure judgment of His Majesty's Privy Council deciding the Indian land controversy, and the Minister of Interior speaking on behalf of the Government conceded that they are SO ENTITLED but stated that the Government is not yet prepared to provide the needed funds.

Thus the way has been completely opened for independently bringing the Indian case before the Judicial Committee, but the Government has continued to place upon the Indian Tribes a heavy burden which the Society will continue to help them in carrying at least until the Indian case shall have been referred to the Judicial Committee of His Majesty's Privy Council.

The allied Tribes have been advised that upon securing such reference they will be in a position to present to the Parliament of Canada a conclusive case for the providing of all funds which shall then have been expended and all funds requiring thereafter to be expended.

THE NECESSITY OF SECURING FUNDS

This necessity is clearly shown by a letter which some time ago the Chairman of the Society addressed to Doctor Charles W. Gordon from which the following words are quoted:

"In connection with this matter of funds I hope it may be possible for you to make real to some of the strongest men in Western Canada THAT IN THIS VERY MATTER THE INDIAN DEPARTMENT HAS ADOPTED AND PERSISTED IN A COURSE SO EXTREMELY UNJUST THAT IT SHOULD NOT BE TOLERATED IN ANY BRITISH COUNTRY. As you know, the Department has refused to provide the funds which according to established principles and all precedents should have been provided for dealing with the British Columbia

Indian land controversy. The Department's deliberate purpose has been to force upon the Indian Tribes of this Province terms of so-called settlement which they are unwilling to accept, and to accomplish this result by means of heavy financial pressure brought to bear upon the Indian Tribes and those supporting their cause. I THINK WE HAVE COME TO THE TIME AT WHICH THIS GRAVE INJUSTICE SHOULD NO LONGER BE BORNE WITH SILENCE AND PATIENCE BUT SHOULD BE EXPOSED TO THE VIEW OF THE PEOPLE OF CANADA."

FUNDS SECURED AND EXPENDED

The Society has secured and expended in promoting the Indian cause contributions amounting to a total sum exceeding \$29,500.00. This amount has been secured from friends of the Indian cause in places extending from the Pacific Coast to London England. A large proportion of the total amount has been secured in amounts ranging from \$50 to \$500.

In addition to contributions the Society, acting on behalf of the allied Tribes and under arrangements made with them, has secured from various sources advances exceeding \$17,500. By resolution unanimously adopted upon occasion of General Meeting the allied Tribes have undertaken to repay all advances with interest. The allied Tribes have large resources which, although now controlled by the Government of Canada, will as is expected become available for such repayment at the time of final settlement. All advances will be repaid as soon as funds shall be provided by the Government of Canada.

To the present time the allied Tribes have expended funds coming out of the pockets of the Indians themselves exceeding \$40,000.

The total funds which to the present time have been secured and expended by the Society and the allied Tribes amounts to about \$87,500.

NOTE: Next month the results of the Petition of the Allied Tribes will be published: Summary of Findings of Joint Special Committee and Answers.

The Old Age Pension
for Aged Indians!

Important Things From Bella Bella

A few notes on important things. Lung or pulmonary tuberculosis is the worst crippler in our village, although booze is keeping the village poor. We reported 36 cases of active T.B. last month and there may be others we do not know about. There certainly will be more if those who have it are not careful to follow the rules for their own health and the protection of others, such as coughing without covering the mouth, and spitting any old place. You have seen pictures of an ostrich, that long legged bird that lives in the deserts of hot countries. They tell us that when in danger, the ostrich will dig his head down into the sand. Then, because he can't see the danger which may be close to him, he thinks he is alright. Pretty dumb, isn't he? Well, don't be like the ostrich and avoid the doctor but find out if your lungs are alright.

There are two good ways and the Government has made it possible for you to have these tests free.

First, the skin tests, a specially prepared substance derived from dead T.B. germs, is either injected into the skin or applied to it on a special adhesive plaster. If the person has had T.B. or has it, there will be a red spot where the test was made. This can be done quickly on babies and school children to see if they have been exposed.

Then, if positive, the person should be X-rayed to see if he has the active disease. Not only that, but, if it is a baby, it means that someone in the home or who has been near the baby must have T.B. and probably does not know it.

—From "Dooteeth,"

Bella Bella, B.C.

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LEND US YOUR VOTE

The Indians today have grown into a powerful body. Hundreds of supporters and many organizations stand ready to back any political party who will give them a square deal. The Indian as a voter would have but one vote, but he can now call on many votes of his backers and loyal friends without himself casting a single vote.

Quietly organizing is a strong body of supporters whose only object is to "lend" their votes. The Native Voice has been approached to organize a political group with this object in view. The Indian and his friends would eye the vote with suspicion unless they had the assurance that all aboriginal rights are protected, including the safeguarding of Indians' lands. However, the Indian with a vote-backer is not to be sneezed at.

Streamlining of the Indian Act was conspicuously absent in the speech from the throne. The bulk of the recommendations find approval with our people as far as they go, but there is vagueness, and the keynote seems to be in the words "gradual transition from wardship to citizenship."

All in all this seems to add up to delay.

But why should there be delay in the granting of the old-age pension, or the mother's pension? While there is a gradual transition to the rights of citizenship, Indians must shoulder the responsibilities of citizenship by paying the income and sales tax. There should be no delay in the Dominion-Provincial Conference. This conference would iron out immediately the greatest difficulties regarding two such important factors as the health and education of the Indian population. There is no social service among Indian people and the most unbelievable tragedies result from this predicament. Literally hundreds of children are growing up without even the hope of an education.

The Joint Committee has repeatedly been asked to include Native people to sit in on this committee, but all requests have been ignored.

Reading of the overall problem does little to conjure up in the mind the results of these delays to the individual, such as the crippled old lady of 78 years rising at 3 or 4 in the morning to work till she could no longer see, in the hopfields so she could supplement her \$8 per month; or of the father who just before Christmas wrote he expected his last little girl to die of TB (he did have five children); or the grim situation of the man on trial for his life who was denied the right to choose his own lawyer; or the bitterness of one of the greatest war heroes with shattered nerves, because of occasional drunkenness had his gratuities held up and was left stranded.

Such things could go on, but need not. Citizens hold power in their hands, power to give the Indians a voice in their own affairs. **LEND US YOUR VOTE!**

Write to the Native Voice Publishing Co. Ltd., 420 Standard Building, Vancouver, B.C.

IN CONTRAST

This month in The Native Voice is an account of how the Natives of Ceylon obtained justice 140 years ago. One of the recommendations approved and granted was their right to sit upon juries and being tried by juries of their countrymen.

On October 20, 1948, in Arizona, the case of a Hopi Indian on trial for manslaughter the jury panel was dismissed because there were no reservation Indians on the jury list from which it was called.

Why is there such a hardship about what is the right thing in Canada? Justice is simply Justice.

Charming Teacher With a Smile

The people of Klemtu are very fortunate in having Mrs. Luverne Hoiland for a school teacher in our new one-classroom school just opened last November. Mrs. Hoiland is a big charming lady with a perpetual smile and serves as our sunshine in these bleak cold days. Her husband, Peter Hoiland, comes from Saskatchewan and serves as our walking geography book. He keeps us well informed on the climate and interesting places of that province. Pete appeared to

without a skipper and exposed disaster. We are praying for successful deliberations of the gallant men who have the destiny of the people in their hands. The council now has \$2545 in the drive for an electric distribution system.

STARTING THE NEW YEAR RIGHT

Four of our residents decided to turn over a new leaf in life. First is Uncle Paul Hopkins, whose resolution is that he'll keep his temper from now on and has just



School Children at Klemtu

be tall but I've watched him going through a door without bending. I now contend that it is just an optical illusion.

The school children entertained the grown-ups some time ago and it was a very enjoyable occasion. The children were prepared and well trained. Sadie Neasloss and Thelma Hall, two of the older girls, served as M.C.'s. Credit for this successful show should be given to Mrs. Hoiland.

There have been so many broken periods in the learning of the Klemtu children the last 40 years owing to lack of teachers and we are hoping this will be the beginning of an intensive training for our children. We waited 30 years for this new school and it was promised to us when the writer was still attending school. We grown-ups are regretting deeply that we were born 30 years too soon, otherwise we would advance ourselves so well in this brand new school.

COUNCIL ACTIVE AGAIN

Our council has been reinstated under the leadership of Chief Thomas Brown. This council has been non-functioning since its formation last June. Except for the accounting of our drive for a water power electric distribution system it was inactive, to the detriment of our village. A village without discipline is like a ship drifting in a turbulent sea

covered that nobody else wants. He also promised to speak gently to his wife.

The rest are joining the ranks of teetotalism. This is a very good example. We live in a beautiful world but it is not beautiful when it is zig-zagging in the eyes of an inebriated person. We should heed the entreaty of that drunken man with the mind of a reformer Joe Paul of the Kimano Tribe. "Here is a rising generation behind us who will have a hard time following an uneven footprint."

MISSIONARIES, COME BACK

Klemtu is still waiting for the return of the missionaries. We have been without missionaries since the beginning of the Second World War, but we are maintaining our choir under the leadership of Willie Robinson. In addition to this group we also have a 12-voice junior choir. But when will the missionaries come back? Or will the missionaries ever come back? They have brought a trail of Christianity and we need them now for guidance in our renaissance and transitional period in Indian life.

WILLIAM FREEMAN,
Klemtu, B.C.

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Good Horse Sense

Lillooet, B.C.

Editor, the Native Voice:

I don't think there is anyone in B.C. who has as much to do with the Indians as myself. I was born here over 68 years ago and have lived here all my days. When I was born my mother was the only white woman in Lillooet. There were no doctors and they had to go to the Indians for help and advice. My grandfather (Captain Martley) and grandmother came to Lillooet when there were only one or two whites there. My uncles, the Cornwalls, settled at Ashcroft. They became great friends of the Indians. Mrs. Martley relates an amusing story. She came to a log cabin. Soon the Indians, as was their custom, came to visit her. They came by the dozen, and soon filled the room, squatting on the floor. She was alone. Conversation lagged, as was natural, for they could more or less only converse by signs. My grandmother wanted to get along with her work, so tried to make them understand that it was time for them to go home, but she could not make them understand. Grabbing the broom she swept them out of the house, hitting the last one out of the door, over the head. He happened to be the Chief (Old Bill). After that they were the greatest of friends. She was only five feet.

ONCE PLENTY FOR ALL

The way the Indians have been treated has always worried me, but it was so hard to tell what to do. For generations here they had found life rather easy. Their wants were few, and they really lived on the fat of the land, according to their standard.

Before the whites came their must have been almost a perfect life. The Fraser teemed with salmon; they could get all the game they wanted; deer, goats and sheep. The lakes and creeks were full of trout. Fur-bearing animals were plentiful. The Saskatoon and other berries were in profusion. There was also grouse, prairie chicken and ptarmigan.

The climate was ideal. With the advent of the white man, the sudden change was too much. That is when the problem should have been taken in hand. Prohibiting them liquor did no good, as they got all they wanted through the worst channels. And it was Fire Water. If the government had adopted the New Zealand law, whereby the natives were allowed the use of beer and light wines, it might have been better, and should now be adopted—but many of the whites are no examples to follow, the way they go on in the beer parlors.

Of course, as amongst all races there were the good and the bad. Prohibition gave the bootlegger his chance, whereas if they could have had beer it would not have meant buying a bottle. We have seen the same amongst the whites during prohibition. Now thousands of white men, women and children are hopelessly ruined on account of prohibition. I once asked a Chinaman why it was you never saw a drunken Chinaman, and he said it was because you could get all the liquor you wanted, anywhere in China.

CO-OP IDEA GOOD

A few Indians here made a great success, had splendid farms, cattle, and saved their money, but so many were content to drift and blow all their money in.

Your idea of co-operation is splendid, but first of all there is so much to do, to bring the people's standard up to where they would have the knowledge to make the co-op a success.

First of all the idea of having to send their children away for a few years to school is wrong. Elementary school should be available here, and in the past the schooling they get does not go far enough and the children are sent back to the reserve, not quite educated enough to take their place out in the world, and there are not the opportunities on the reserve, and so much temptation in these little towns.

I am just writing about local conditions, as I believe there are other Indian tribes who are much further advanced. The old order is changing, and the younger Indians are not worrying any more about the traplines or even the farms as they are off in the logging camps, and often down in the States, still a lot more can be done to keep them in the country.

FORTUNES MADE OFF LAND

The few old ones that are left here should get better care. The Japanese who were moved in here during the war, have shown us all what can be done, with proper organization. They have made fortunes off land that before they came would not produce enough to pay taxes. Of course the rise in prices helped. But a case of "You can't keep a good man down." Indians have spent enough on liquor and fines to have been able to own all the good ranches here. (Whites too have missed these opportunities). Even when they worked for farmers they worked hard enough, but could not be relied on to stay with the job.

The younger generation are doing better.

CONDITIONS DEPLORABLE

Sanitary conditions on some reserves is deplorable, and in a few of the houses one could not believe people could live in such filth. As coroner I have seen T.B. patients that died in a house where a dozen people lived, in unbelievable conditions. Morality is at a low ebb. The church teachings seems to have done no good in this way.

I was in the store business for years, and traded a lot with the Indians. There was no doctor here for years, and I used to do what I could for them. Their small airtight houses were the breeders of colds that went to T.B.

Re the Bing Crosby episode. I don't think he meant anything, but just a play on the words.

There is another angle. What would have happened if some other nation had taken Canada, as the Spaniards or Germans, for we knew what the Germans did in Africa and the Spaniards in New Mexico.

The British have been the best colonizers, but we knew they could have done better by the Indians. I think the government wanted to

do the right thing. At first their trapping interests, fishing rights, etc., were pretty well protected. They were given the land they asked for, but they couldn't see the progress that was to take place here, as the salmon almost being exterminated by the greedy cannery men, and the slides on the Fraser. Only a few Indians trapped here, and when the whites came with their improved methods they may have driven some of the Indian trappers away or cleaned the animals out.

DON'T SEE ADVANTAGES

It is sometimes hard to make some of the old Indian Chiefs realize that certain deals would benefit their tribe. I believe there is a new rule that no mining claim can be staked on Indian reserves.

This is a mining country, rich in gold, and new uranium has been found. Mines are generally found in the mountains where the land is worthless for agriculture, and surely the opening of a mine means more prosperity locally.

There is especially one instance. Bridge River runs through the reserve for 20 miles, and is a gold bearing stream. The B.C. Electric are now going to turn Bridge River into Seton Lake, and many mining companies would invest considerable money there. The Indians are not likely to work it. If they did they could pick out the ground they wanted. The Bridge River Indians, I believe, won't even let other Indians from other tribes work there.

Another instance. A few Indians live on the lower River on small farms, but without a road. Last year a mill company offered to build them a road if they would allow some of the timber to be taken out. They are not using the timber, and now with the price of lumber dropping they will never get an offer like that again. The Indian Chief there also wanted to stop the fish ladders going in. There are only a few Indian families on this reserve, and they have 20 miles along the river.

They can all get jobs these days, some on the railway, some have their own mills.

I'm just rambling along, but if there is any point you want cleared up, let me know.

Yours very truly,
A. W. A. PHAIR.

FAIR PLAY

Editor, Native Voice:

I was standing at the Merchant's Corner (now Eaton's) in Duncan one Saturday morning during this cold spell. Someone tapped me on the shoulder and said "Klahowya Tillicum." Who should it be but my friend Peter Pierre. I had not seen Peter for quite some time. He was wearing a "Cowichan" sweater and amongst other things his usual warm hearted and disarming smile. Peter and I have been tillicums over a good many years.

We talked about the cold weather for a bit and then about the old days when we worked together as young men at a sawmill near Cowichan Bay, twenty-five years ago. Peter did not get as much money as I did because he was an Indian. That was strange because we were both born in Cowichan and we were of an age, and both doing the same kind of work for the same mill company. Sounds a bit undemocratic. I think it was.

"Peter," I said, "you and I are getting old. Pretty soon we will be getting the Old Age Pension."

"Yes, pretty soon," Peter said.

But according to our laws I will be entitled to about five times as much as Peter. Yet we were both born here, both have worked here, both have helped to develop the country hereabout. We have both paid the same hidden taxes and are now paying equally the 3 per cent sales tax. Yet Peter will not get as much Old Age Pension as I will. Sounds a bit undemocratic . . . at least it does not seem like fair play. Is it?

Yours truly,
MAGNUS COLVIN.

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AND JESUS SAID:

He that believeth in Him is not judged: but he that believeth not is judged already, because he hath not believed in the name of the only begotten son of God.

—St. John: Chapter 3, Verse 18.

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BITS OF B.C. HISTORY

INDIANS CRAVED FOR LEARNING

By R. D. CUMMING

The following is a bit of B.C. history dealing with some personal experiences with the Indians in this section of the province during the late eighties and up through the nineties.

Arriving in the town of Lillooet with my parents and a younger brother from Scotland in the year 1885 when Lillooet atmosphere still echoed with the sound of gold rush days, the sluice box, the gold pan and the voices of mining men, we were necessarily thrown into the society of the native Indians. Brother William and I attended school there for about two years. R. G. Gordon, pioneer B.C. school teacher being the master. Gordon taught in Lillooet at that time owing to health rather than from choice. We were the only white pupils in the room, others being Chinese, Indians and some of mixed blood in an attendance of about twelve.

At any rate, in addition to learning English in school, we also began to absorb "Stat-le-umith," (Lillooet Indian language) out of school, and I think Tyee Jammie became our incentive in that thirst for learning.

Tyee Jammie was Chief at the Lillooet Reserve about a mile west of Lillooet. Even in those days the Indian hankered after education and equal rights for the Indian and the white man, and Jammie was no exception to the rule. He perhaps had visions, but his aims toward that end was the mastering of the English language first. We arrived at some sort of mutual understanding that in exchange for Indian words and their meanings, we would coach him in the spelling and meaning of English words. He already had the alphabet when I first met him.

I think Jammie's Indian name was "Ne-tas kit," and he had a son of the same name who attended school in the nineties and was exceptionally bright. But his dad's determination to master English and the art of reading and writing, with his lack of background was remarkable and merited comment.

I regret Leaving Lillooet

To this day I have always regretted leaving Lillooet and my Indian tutor Tyee Jammie, because a few years more and I would have been a Statleumith scholar.

As I said before, Jammie wasn't the only Indian who hankered after education; I met them at every turn ambitious in various degrees. In those days, however, most of them were too far advanced in years to take advantage of any schooling facilities that might have been available. They were forced therefore, to rely on their own resources wherever seeds of learning might be picked up. And this is where the white man became a real friend not in disguise. Tyee Jammie and I became real pals in our mutual work.

Tommy Adolph and Saxy

Since one of the necessities of life in this civilized world is business before pleasure, I found it necessary to move my headquarters from Lillooet to Pavilion about the beginning of the nineties. This was somewhat of a disappointment, because at Pavilion the language was altogether different, the Indians there speaking Shuswap, although only 20 miles from Lillooet. At Pavilion it became necessary to add Shuswap to my vocabulary.

At Pavilion, however, I met two exceptionally clever Indians as

much determined to master English as I was to master Indian. Adolph was a "Kah-al-pa" (Fountain) Indian who had attended a Catholic school, I think in Kamloops, for a short time where he had acquired the rudiments of an Education in English. Tommy spoke both Lillooet and Shuswap, but living at the Fountain, our meetings weren't too frequent, although when we did meet, I always picked up a few more Indian terms.

Saxy was a native born "Sqil-ah-wah," (Pavilion) Indian, whom I met frequently in the course of business. Saxy began his self-education from the very primitive of the Indians, and when I first met him he had passed all the "primary" grades. Although not a chief, Saxy was son of Tyee "Old Bill" of Pavilion Reserve, and had developed an early urge to learn reading and writing in English. When Father LeJeune of Kamloops, translated Chinook into shorthand and issued his "Kamloops Wawa," Tommy Adolph and Saxy were among his first scholars and subscribers. I think it was from Saxy that I took my final course in Chinook.

All those Indians have passed on with their generation, but the above facts seem to prove that the Indian in early days was much more than the Dominion government gave him credit for, and should have been granted social equality with the white man years ago.

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In 1805 he obtained the post of Advocate General of Ceylon, afterwards becoming Chief Justice. In 1809 he was summoned to England to give suggestions to the government, many of which suggestions were embodied in the renewed charter issued to the East India Company.

He returned to Ceylon in 1811 as president of the Council of the Island of Ceylon advocating universal education, religious freedom and freeing of slaves.

When Sir Alexander Johnston returned to England in 1819 Lord Grey declared that "His conduct in the Island of Ceylon alone immortalized his name." In 1823 he was instrumental in the foundation of the Royal Asiatic Society, of which he became vice-president.

In 1832 he became privy councillor and it was chiefly owing to his advice that the judicial committee of the privy council was established as a court of ultimate appeal in Colonial litigation, and he was appointed a member of that court September 4, 1833. He was distinguished as a supporter of the rights of Natives and as interpreter of their laws. His services were acknowledged in a petition from the leaders of the Native Society in giving him the presidency of

Bombay. While acting, Sir Alexander declined to draw salary while attached to the office. He died in London and was buried at Carnsalloch, Dumfries, Scotland, the estate of the Johnstons (Campbell-Johnstons). His son was afterwards first governor and founder of Hong Kong.

His great granddaughter is the publisher of this paper, Maisie Campbell Armytage-Moore. When Ceylon last year, after having been given its freedom, went back into the Empire, Mrs. Moore felt it was because of the friendship and justice and love given them by her great grandfather.

It was 140 years ago that the Natives of Ceylon were given their freedom and justice.

Today, in black contrast, our Native Canadians are still wards of the government and cannot sit on juries.

It is hypocrisy for Canada to sit in with the United Nations and talk about the rights of small nations when her own Native people are still slaves and down-trodden and are taxed without representation.

What we need in Canada today are statesmen, not politicians—men with vision and loyalty to Canada in their hearts.

QUALITY LEADS THE WAY!

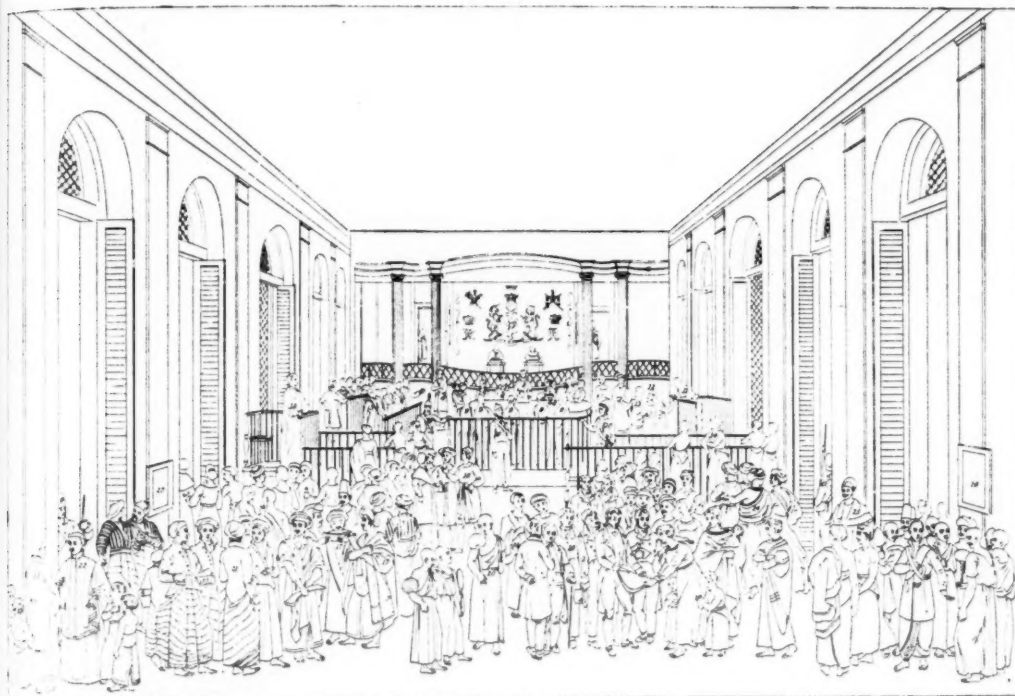
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One Man Can Propel Justice

The object of this engraving is to commemorate two events of great importance to the population of the Island of Ceylon, the only British settlement in India that is directly under the government of His Majesty: the institution of native juries and the abolition of slavery.

Sir Alexander Johnston, when first member of His Majesty's Council in Ceylon, having conceived that the best mode of insuring the stability of the British authority in that part of the world was to admit the Natives to share the benefits of the institutions of a free country, was deputed in 1809, by the Governor and Council, to submit in his official capacity to His Majesty's ministers such measures as he thought best calculated to accomplish this object.

The ministers having approved the measures thus recommended, caused a Charter to be issued under the great Seal of England, granting to the natives of Ceylon the right of sitting upon juries and of being tried by juries of their countrymen.

Sir Alexander having returned in 1844 with the appointment of Chief Justice and President of His Majesty's Council in Ceylon, lost no time in carrying the provisions of this Charter into effect; and it was at his suggestion that the proprietors of slaves in the island, by way of manifesting their gratitude to the sovereign of a free nation for having granted to them and their countrymen the rights of freemen, unanimously resolved that all children born of their slaves after the 12th of August, the anniversary of His Majesty's birth, in the year 1816, should be considered as free, and be brought up at their expense till the age of fourteen—thus associating for ever in the minds of their posterity the memory of His Majesty with all the blessings which are to be derived from a state of freedom.

The introduction of the Trial by

Jury among all the classes of the natives of Ceylon, without distinction, has been the means of gradually removing the religious jealousies which prevailed among them and habituating the people of all the different religions and of all the different nations of Asia resident in the island, to attend together the proceedings of the Supreme Court, both as jurors and spectators.

Hence the painter enjoyed the best opportunity of representing not only the costume of the Jurors, of the Slaves, and of their Masters, but also that of the Natives of every part of India. The Engraving accordingly exhibits with great accuracy, not only the costume of the Priests of the Hindoo, Budhoo, and Mahomedan religions, but also that of the Protestant and Catholic Missionaries, that of the Malabar inhabitants of the North, as well as that of the Cingalere inhabitants of the south and interior of Ceylon; that of the Malay princes and their attendants, from the Eastern islands, that of the people of the Laccadive and Maldive islands, that of the Hindoo population of the coasts of Malabar and Coromandel; and that of the Moguls, Arabs and Parsees.

Owing to the continual intercourse kept up between the natives of Ceylon and the people of Hindoostan, the privilege granted by His Majesty to the former, soon became generally known and desired throughout the British Empire in the East, and induced by the success which had attended the introduction of the measure in that island, the Parliament, by an Act passed in 1826, extended the same right to the natives of all the British territories in India; hence the Trial by Jury is now become an object of general interest to more than One Hundred and Twenty Millions of people, inhabiting countries containing upward of 300,000 geographical square miles, and extending from the Gulf of

Cambay to the rivers Ganges and Barrumpoofer; and from the Himalay mountains to Cape Comorin.

This Engraving has been executed from a painting made by I. Stephanoff after an original sketch taken by a native of Ceylon, who was himself a Jurymen and highly delighted with the right conferred on himself and his countrymen; and many of the figures are portraits of the persons of different castes, nations, and religions, who took an active part in the introduction of Trial by Jury, and in the emancipation of Slave Children.

Indian Father Speaks to Son

"Among the ancient Indian civilizations education was highly organized. Education was divided into primary and secondary grades. In painting the Aztecs reached a high state. It was employed upon their ceramic ware and also upon their parchment and cloth. Elaborate maps, records, writings and codices were done upon sheets of parchment, papyrus, cloth and skins. In painting they excelled any of the civilizations of the old world. The Aztec religion in many ways was superior to that of the Greeks or Romans. At the time of the arrival of the Spaniards it was rapidly evolving into a worship of one supreme God."

"The Aztecs established councils, civil and military, for the trial of persons charged with crime. A strict and wise system of laws and courts protected the common citizens. Crime and disorder were severely suppressed. From the very cradle children were taught courtesy and self control. The speech used by the Aztec father, when sending his son out into the world contains advice which might well be given today: 'Revere and salute thy elders,' he said, 'and never show them any sign of contempt. Console the poor and unfortunate with kind words. Do not talk too much and never interrupt others. Eat not too fast and show no dislike when a dish displeases thee. When thou walkest look where thou goest so that thou may knock against no one. Live by thy work for thou shalt be happier therefore. Never lie when thy teller anyone what has been told thee . . . tell the simple truth and add nothing thereto. . . . Be silent in regard to the faults thou seest in others.'"

PATRONIZE

OUR ADVERTISERS!

NOTICE

To Correspondents, Readers, Subscribers and Wellwishers

Notice is hereby given that effective immediately, the Executive, Editorial and Circulation Departments of the Native Voice will be located at 429 Standard Building, 510 West Hastings Street, Vancouver, B.C., phone MArine 7434, where all correspondence, remittances re advertising and subscriptions should be mailed or delivered.

—THE PUBLISHER.

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When Sir Alexander Johnston returned to England in 1819 Lord Grey declared that "His conduct in the Island of Ceylon alone immortalized his name." In 1823 he was instrumental in the foundation of the Royal Asiatic Society, of which he became vice-president.

In 1832 he became privy councillor and it was chiefly owing to his advice that the judicial committee of the privy council was established as a court of ultimate appeal in Colonial litigation, and he was appointed a member of that court September 4, 1833. He was distinguished as a supporter of the rights of Natives and as interpreter of their laws. His services were acknowledged in a petition from the leaders of the Native Society in giving him the presidency of

Bombay. While acting, Sir Alexander declined to draw salary while attached to the office. He died in London and was buried at Carnsalloch, Dumfries, Scotland, the estate of the Johnstons (Campbell-Johnstons). His son was afterwards first governor and founder of Hong Kong.

His great granddaughter is the publisher of this paper, Maisie Campbell Armitage-Moore. When Ceylon last year, after having been given its freedom, went back into the Empire, Mrs. Moore felt it was because of the friendship and justice and love given them by her great grandfather.

It was 140 years ago that the Natives of Ceylon were given their freedom and justice.

Today, in black contrast, our Native Canadians are still wards of the government and cannot sit on juries.

It is hypocrisy for Canada to sit in with the United Nations and talk about the rights of small nations when her own Native people are still slaves and down-trodden and are taxed without representation.

What we need in Canada today are statesmen, not politicians—men with vision and loyalty to Canada in their hearts.

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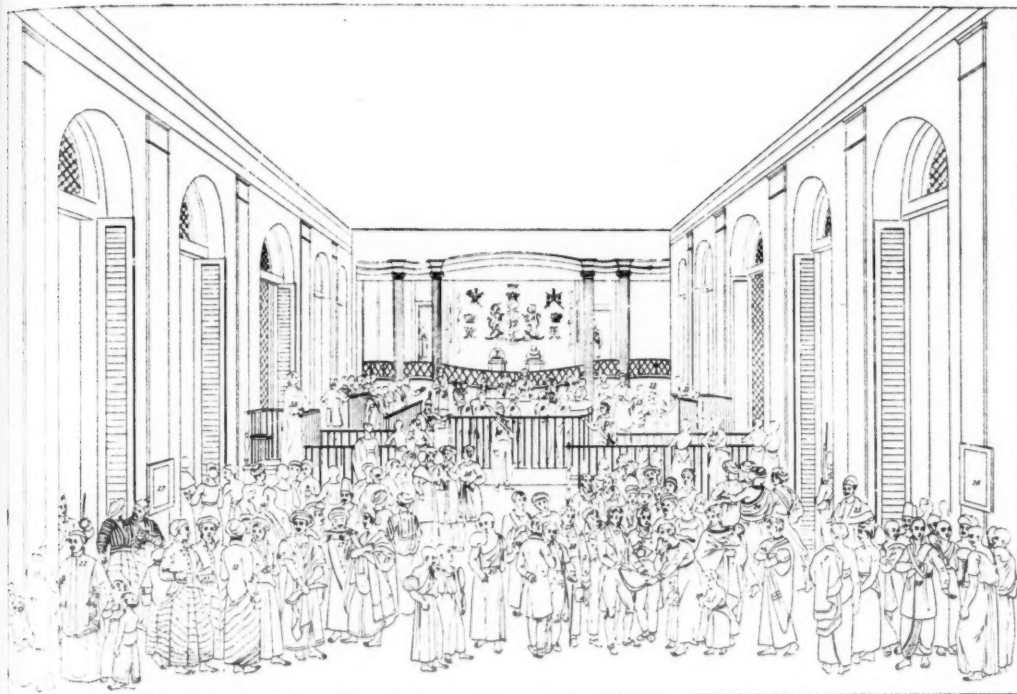
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Art and Crafts



One Man Can Propel Justice

The object of this engraving is to commemorate two events of great importance to the population of the Island of Ceylon, the only British settlement in India that is directly under the government of His Majesty: the institution of native juries and the abolition of slavery.

Sir Alexander Johnston, when first member of His Majesty's Council in Ceylon, having conceived that the best mode of insuring the stability of the British authority in that part of the world was to admit the Natives to share the benefits of the institutions of our free country, was deputed in 1809, by the Governor and Council, to submit in his official capacity to His Majesty's ministers such measures as he thought best calculated to accomplish this object.

The ministers having approved the measures thus recommended, caused a Charter to be issued under the great Seal of England, granting to the natives of Ceylon the right of sitting upon juries and of being tried by juries of their countrymen.

Sir Alexander having returned in 1844 with the appointment of Chief Justice and President of His Majesty's Council in Ceylon, lost no time in carrying the provisions of this Charter into effect; and it was at his suggestion that the proprietors of slaves in the island, by way of manifesting their gratitude to the sovereign of a free nation for having granted to them and their countrymen the rights of freemen, unanimously resolved that all children born of their slaves after the 12th of August, the anniversary of His Majesty's birth, in the year 1816, should be considered as free, and be brought up at their expense till the age of fourteen—thus associating for ever in the minds of their posterity the memory of His Majesty with all the blessings which are to be derived from a state of freedom. The introduction of the Trial by

Jury among all the classes of the natives of Ceylon, without distinction, has been the means of gradually removing the religious jealousies which prevailed among them and habituating the people of all the different religions and of all the different nations of Asia resident in the island, to attend together the proceedings of the Supreme Court, both as jurors and spectators.

Hence the painter enjoyed the best opportunity of representing not only the costume of the Jurors, of the Slaves, and of their Masters, but also that of the Natives of every part of India. The Engraving accordingly exhibits with great accuracy, not only the costume of the Priests of the Hindoo, Budhoo, and Mahomedan religions, but also that of the Protestant and Catholic Missionaries, that of the Malabar inhabitants of the North, as well as that of the Cingalere inhabitants of the south and interior of Ceylon; that of the Malay princes and their attendants, from the Eastern islands, that of the people of the Laccadive and Maldive islands, that of the Hindoo population of the coasts of Malabar and Coromandel; and that of the Moguls, Arabs and Parsees.

Owing to the continual intercourse kept up between the natives of Ceylon and the people of Hindoostan, the privilege granted by His Majesty to the former, soon became generally known and desired throughout the British Empire in the East, and induced by the success which had attended the introduction of the measure in that island, the Parliament, by an Act passed in 1826, extended the same right to the natives of all the British territories in India; hence the Trial by Jury is now become an object of general interest to more than One Hundred and Twenty Millions of people, inhabiting countries containing upward of 300,000 geographical square miles, and extending from the Gulf of

Cambay to the rivers Ganges and Barrumpoofer; and from the Himalay mountains to Cape Comorin.

This Engraving has been executed from a painting made by I. Stephanoff after an original sketch taken by a native of Ceylon, who was himself a Jurymen and highly delighted with the right conferred on himself and his countrymen; and many of the figures are portraits of the persons of different castes, nations, and religions, who took an active part in the introduction of Trial by Jury, and in the emancipation of Slave Children.

Indian Father Speaks to Son

"Among the ancient Indian civilizations education was highly organized. Education was divided into primary and secondary grades. In painting the Aztecs reached a high state. It was employed upon their ceramic ware and also upon their parchment and cloth. Elaborate maps, records, writings and codices were done upon sheets of parchment, papyrus, cloth and skins. In painting they excelled any of the civilizations of the old world. The Aztec religion in many ways was superior to that of the Greeks or Romans. At the time of the arrival of the Spaniards it was rapidly evolving into a worship of one supreme God."

"The Aztecs established councils, civil and military, for the trial of persons charged with crime. A strict and wise system of laws and courts protected the common citizens. Crime and disorder were severely suppressed. From the very cradle children were taught courtesy and self control. The speech used by the Aztec father, when sending his son out into the world contains advice which might well be given today: 'Revere and salute thy elders,' he said, 'and never show them any sign of contempt. Console the poor and unfortunate with kind words. Do not talk too much and never interrupt others. Eat not too fast and show no dislike when a dish displeases thee. When thou walkest look where thou goest so that thou may knock against no one. Live by thy work for thou shall be happier therefore. Never lie when thy teller anyone what has been told thee . . . tell the simple truth and add nothing thereto. . . . Be silent in regard to the faults thou seest in others.'"

PATRONIZE

OUR ADVERTISERS!

NOTICE

To Correspondents, Readers, Subscribers and Wellwishers

Notice is hereby given that effective immediately, the Executive, Editorial and Circulation Departments of the Native Voice will be located at 429 Standard Building, 510 West Hastings Street, Vancouver, B.C., phone MArine 7434, where all correspondence, remittances re advertising and subscriptions should be mailed or delivered.

—THE PUBLISHER.

Japs Jeopardise Indians' Livelihood

Editor, NATIVE VOICE:

On Feb. 4, the Kitwanga Branch of the Native Brotherhood of B.C. held a meeting to discuss fully "The return of the Jap." Harold Sinclair presided as chairman.

Our members strongly oppose the Japs' return for many reasons. The chairman recalled that the Provincial and Dominion Governments in 1914 and 1920 signed an agreement with the Indian people that they would be granted full title to their own historic fishing, trapping and hunting rights as long as they live under the sun; that they would be well protected of their title rights, being their only possible means of obtaining their livelihood.

The Japanese may be considered as Canadian citizens of the country, and they are allowed to vote, but what about our Indian people who are born upon their own native soil?

And how about the first and second world wars when a large number of our young Indians were called upon to sacrifice their lives? Their fight for freedom?

Taxes are imposed upon the Indian people and yet they seem to be a forgotten class by not having a voice in their own affairs. Others have the control without any notification or consent of our Indian people.

And yet that agreement was printed in the House of Commons, in Parliament at Ottawa and was signed by the government. The Royal Commissioners came through the B.C. Coastal and Skeena areas and they openly pointed out in the presence of the public, in the City of Prince Rupert, that the Indians have the first say about

their title rights, their historic fishing industry, trapping and hunting rights; and that no man shall cut off one inch of the Indian property if the Indians are not satisfied. There was no mention of the Jap whatsoever.

Of course, the Jap may be considered by the cannery on the coast the best class of fishermen, carpenters and mechanics, but what about our own fellow Canadians who have been true and loyal, and sacrificed their lives for the country? And especially our Indian people who were just as loyal? They have well patronized and supported our fellow Canadians' business firms during the absence and before there were any Japs in the country.

Also be reminded that while the Japs were in the country, they earned hundreds of thousands of dollars, and we have learned that they kept sending it over to their own country, and they even bought shiploads of scrap iron from Vancouver and elsewhere. And when the war broke out all Canadians had to face such weapons prepared by the Japs.

And yet they are considered citizens of Canada.

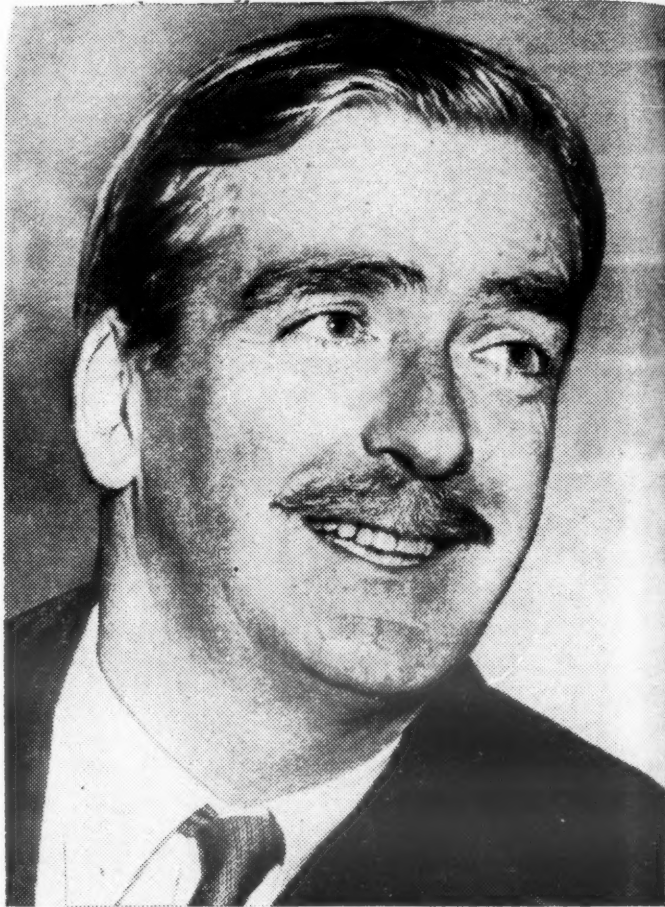
Today we are still suffering the hardships and trying to recover from the underground work of these people.

For these reasons we strongly protest the Japs return to the coast. May we wholeheartedly consider our own fellow Canadians, as well as our Indian people first to earn their livelihood upon their own native soil.

HAROLD SINCLAIR.

Kitwanga, B.C.

GOOD MEDICINE FOR PEACE



In his speech at the University of B.C. during his recent visit to Vancouver, Anthony Eden advocated greater interchange of students between Canada, Britain and other nations. He felt that this custom would be good medicine for world peace and create better understanding.

"The more students of Canada, Britain and other countries interchange, the better it is going to be for us all."

There are several Native Canadian students at the University of B.C. now. Who would represent Canada better than a Native Canadian?

Indian Knitter

The sky is turbulent with lowering clouds,
The night is sad with melancholy cries
Of loon and gull that rest on heaving waves;
You hear the pounding surf on sandy shore,
The rustling wings of racing cormorants
In hurried search of nameless things afar.

Within the lodge the young wife sits alone,
Her children sleeping and her thoughts intent
On means to keep them in this unkind world.
Her limpid Indian's eyes are strained with care
That should be bright with youth and soft with love.

Here supple fingers work with frenzied haste
She knits for urgent need: her busy hands
With needles of syringa wood combine
In dexterous skill among the strands of wool
To keep at bay the clamoring wolves of want.

The guttering candle flicks and flares, grows dim
With viscid drops that drape it like a shroud.
The baby stirs and whimpers in its sleep—
(Oh, hush, my little one, give me peace!
For I have no fire to warm you by,
And I have no food to give you now,
So sleep, my baby, sleep!)

The needles click and dart in rhythmic play;
Slowly a jersey grows beneath her hands,
And woven in it on the ground of white
Are coal-black owls and stars, to show the house
From which the garment came, that all may know who fashioned it.

Make haste, the night is cold!
The wind howls through the cracks, the moaning tide
Creeps restless up the beach. Her eyelids close—
And start themselves awake. Speed up! Knit quick!
This must be done before the dawnlight comes.
And so the weary hands knit on, those tireless hands
That clutch at life because they must—or die.

The night wears on. Her strength is failing her;
Exhausted now, she lets the jersey fall
From hands too numb to hold it, a soft pile
Of wool upon the floor inviting her
To rest. All else forgotten in the need for sleep.

The candle dies. The room is dark and chill,
The wind has dropped and all is calm without;
Now rain falls gently on the tranquil sea,
And in the East a pallor that is dawn.

H. GLYNN-WARD.

New (Old Maya) Temples

Eleven Mayan temples were discovered in Mexico's jungle in 1946; they are at a site called Bonampak. The architectural beauty of the temples show that a highly cultural civilization once flourished there.

An archeologist, Mr. Healey, found the ruins after having spent two years travelling through the jungles looking for Indians of pure Mayan descent to photograph. While staying with the Lacandonese Indians, a Mayan Band or Tribe, he noticed that the men of the tribe disappeared for some time. All they would tell him was they were gone on a pilgrimage to some temples. Finally they took him to the site and he thus (discovered?) Bonampak, composed of some 48 buildings in 17 different sites.

THE BIGGEST TEMPLE is called El Tigre, which means Mountain Lion, and as the party entered a live El Tigre bounded out, a sign of blessing according to the Lacandonese. The temple had many new-looking frescoes and a huge record stone weighing over four tons, also well taken care of showing the present Indians still took care of this link with their great past. A past that well may have been also a great future were it not for the Spanish lash and a foolish foreign priesthood.

CHIEF SHUP-SHE.

NEWS

From time to time we receive letters from various subscribers commenting on the lack of news from their district. As we do not have roving reporters there is only one way that we can print the news and that is for some person in each locality to make an effort and send along any items that will be of interest.

Things to remember:

- Be sure that names and addresses are properly spelled.
- Be sure that dates of meetings and future meetings are correct.
- Be as brief as possible and send in the news as soon as possible.

Alaska News

Alaska Native Brotherhood Holds Thirty-fifth Convention in Sitka

By PAUL CHIEF COOKE

At the annual meeting of the Alaska Native Brotherhood, the outgoing president, Cyril Zuboff, praised THE NATIVE VOICE for its stand against giving potlatches, which makes our people spend their money the wrong way instead of using it for education, improvement of homes, health and so on. This praise of THE NATIVE VOICE by the ANB president is noteworthy as 92 delegates from 14 towns listened to his speech.

RECEPTION DANCE

It is always the custom for the organization to hold a reception dance the Saturday before opening of the convention. The reception dance this year was held at the Sitka ANB Hall, and in this way the delegates had a chance to get acquainted or renew friendships.

This occasion was followed by religious meetings on Sunday at various churches.

Monday saw the handling of business by the Brotherhood.

The meeting was opened by President Cyril Zuboff who appointed Cyrus Peck as program chairman. Then members sang the battle song, "Onward Christian Soldiers" with Mrs. Amy Holmgaard accompanying at the piano. Rev. Edwood Hunter read Psalm 33, and in part said, "It is our hope that this convention will be noted for those original standards which are so very dominant in the Brotherhood and Sisterhood, dependence upon the Lord throughout."

It was noted with regret that Vice-President Gilbert Hamilton of Craig, Alaska, was unable to attend due to his wife's illness; Mrs. Marie Tagaban, treasurer of ANS was unable to be present on account of illness. So Margaret Guthrie of Petersburg was appointed temporary grand treasurer.

burg was appointed temporary grand treasurer.

COMMITTEES

Committees were chosen as follows:

Temporary Program Director: Cyrus Peck, Chairman.

Credential Committee: Frank Johnson, Sandy Stevens, Frank O. Wms, Mildred Sparks, Clara Nakong, Mrs. Herbert Bradley, Mrs. Emma Hamburg.

Auditing and Finance: Hilda Schoonover, Robert Peratrovich, Irene Jackson.

Constitution: Frank Johnson, David Howard, Mrs. Josephine Peele.

Ritual and Grand Ball: Herbert Bradley, Mildred Sparks, Sam Douglas Jr.

Benefits and Gifts: Clara Nakong, Andrew Johnson, Lee Donnelly.

Citizenship: Willie Willard, Ralph Young, Fred Wallace.

Health and Education: Frank Johnson, Harry Douglas, Mary Denny.

Program Committee: Alfred Widmark, Sandy Stevens, Mrs. Herbert Bradley.

Committee on Committees: Andrew Hope, Alfred Widmark, Geo. Cartee, Mrs. Josephine Peele.

Ways and Means: Alfred Widmark, Chairman.

Fisheries: Cyrus Peck, Chairman.

Resolutions Committee: Mrs. Elizabeth Peratrovich, Chairman; Robert Peratrovich; Mrs. George Gunya, Patrick Paul, Hilda Schoonover, Frank Johnson.

PRESIDENT FINED

Each meeting was given a good start with the singing of the battle song, "Onward Christian Soldiers" and Invocation.

A motion was carried unanimously that President Zuboff be fined \$1.00 for being 15 minutes late. However, there were several other fines for various reasons and the money collected amounted to \$621. This money is sent to children's homes, hospitals and schools — a noteworthy gesture. The fines are imposed in fun and, too, it gives a relaxation to otherwise tense moments.

An invitation was extended by the Sitka ANB and ANS to all delegates to attend a banquet in their honor.

On the second day of the convention, Rev. Paul Prouty expressed his deep pleasure that the members daily came to the throne of God to find instruction from Him.

Secretary Lester Roberts read invitations to dinner extended to delegates by the First Presbyterian Church for the following Thursday; also from the Sheldon Jackson Junior College on Wednesday. A letter from Haines, ANB and ANS camp was read expressing their regret for not being represented at this convention.

Peter Neilsen reported disposition of 1947 convention fines amounting to \$432.50 was turned over to various institutions.

Dr. Ryan, Commissioner of Education for the district, was called on to address the convention. He spoke on health as a major objective in the school system, the command of fundamental processes, citizenship, worthy home membership, worthy use of leisure time, vocational education, leadership and fellowship. Later there was a question period.

At this early date of Convention

Week a \$92 fine was collected for aid to brother Gilbert Hamilton; also \$101 for recreational fund for the Cushman Hospital at Tacoma, Wash.

PUBLIC WELFARE COVERED

Miss Alice Brandebury of the Department of Public Welfare was introduced as the next speaker. She pointed out the aims, purpose and future plans of her department. Her subject covered vocational training of young people, progressive methods of education in the schools, studies for the improvement in the labor markets, co-operative enterprises, such as building leadership qualities in people of the territory, sanitation, housing and health services; enactment of social legislation for all such as old age assistance law, aid to dependent children law, juvenile code law, revised adoption law, etc. At the conclusion of her address there were questions from the floor.

At the evening session called at 7:30, Peter Neilsen reported that Petersburg Camp had sent in \$50 final payment on their budget.

On Wednesday Mr. Ralph Weeks read the Scripture and said a few words "In building a foundation you must watch the ingredients you put in it. Don't forget the little things that go into the foundation."

A letter from the National Congress of American Indians, signed by Ruth M. Bronson, Secretary, was read. This Congress has its office at Washington, D.C. The letter was referred to Ways and Means Committee.

Dr. Chalmers and Amos Walter of the Territorial Department of Health were introduced and they obliged by answering questions from the floor.

C. E. Peck and Harry Douglas to adopt Resolution No. 22. The resolution was to create a five-man commission elected to meet with and discuss ways and means of Alaska Fishermen with the Fish and Wildlife Service each year at any locality specified by the Bureau of Fisheries or by the Fish and Wildlife Service. Our elected five Native men will sit in at all conferences.

TEACH THEM TO LIVE

Dr. Philip Moore of the Orthopedic Hospital was introduced. He explained that their program is for everyone. "It is a matter of needs, not of rules," and stated that 95 percent of the patients are Natives by reason of need. Their program appears a success because of the co-operation of the people, the ANS, and the Health Department. He said that it is necessary in orthopedic cases to fix their de-

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formities, teach them to live and then we have made a success.

A report on the progress of the Sheldon Jackson school was given by Leslie Yaw which sounded bright, though yet much work was needed to ensure modern up-to-date buildings which were badly needed.

NEW OFFICERS

The election of new officers is an exciting affair—they are as follows:

Cyrus E. Peck, Grand President; Patrick Paul, Vice-President; Lester Roberts, Grand Secretary; Peter Neilsen, Grand Treasurer; Joe Williams, Sergeant-at-Arms.

Officers of the ANS—Amy Holmstad, President; Josephine Peele, Vice-President; Phyllis Gunyah, Secretary; Mildred Sparks, Treasurer; Elizabeth Williams, Sgt.-at-Arms.

Henry Benson, Territorial Commissioner of Labor as speaker, stressed the need for:

- 1—A Wage Collection Law which would permit the Department to collect overdue wages without cost to the worker.
- 2—A Child Labor Law which would regulate the employment of minors under 18.
- 3—A Wage and Hour Law which would establish a minimum wage of \$1.00 per hour with time and one-half for all work performed after eight hours or 40 in one week.

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4—An Equal-Day Law which would require that women be paid the same wages as men for the same job.

5—An Apprenticeship Law which would teach young workers the skilled trades.

Among many other praiseworthy remarks, Mr. Benson urged that the people should call on the Department for assistance and discuss their problems when Inspectors come out on their trips.

Leonard Evans of the U.S. Dept. of Labor, stated that this department has one of the best and most complete libraries of labor information.

Mr. Don C. Foster, General Supt. of the ANS, spoke about policies in general and told of his department's plans for a better vocational program, etc. On the subject of Liquor, he stated that an analysis of the background of the children at Minfield Home, Wrangell Institute, would show that they were there directly or indirectly because of the liquor situation in their homes. He urged that we work for strict enforcement of liquor laws.

Mr. Foster expressed hope that the program of lending aid to communities in purchasing canneries, be continued.

860 EMPLOYED, 273 INDIANS

President Zuboff requested that we pay tribute to another respected and honored organizer of the ANB, Mr. Frank Price, deceased. In tribute to Mr. Price and others all rose and observed a one-minute silence in their honor.

It was brought out by Dr. Geo. Dale, Director of Education for the Alaska Native Service that 10 schools are closed up north. None have Territorial schools and there is now a total of 1,080 out of school. One out of five Native children is out of school. No school is closed for lack of teachers, increase of salary has helped in their field.

Out of about 860 employees of the Indian Service, 272 are Indians. Mt. Edgecumbe school, Dr. Dale informed, is a preparatory school

for college; it is their aim to provide training to place Indian workers into the skilled labor class.

Dr. Evelyn I. Butler, Welfare Director of the Alaska Native Service, pointed out there is a high death rate among Indian children and urged that something should be done about the abusive use of liquor.

Referring to homes where there is TB, she stated that the placement of children is often sadly neglected. Besides their physical needs, they need loving care for emotional development and enlisted our aid in finding good foster homes for such children.

The Principal at Mt. Edgecumbe, Mr. Max Penrod, stated that a program of schooling for the rank and file is the preferable approach to the troubles of society. The aims of the school program are to provide for:

Experience in skilled vocations, training for higher education, the preservation of Indian lore, proper health habits, self-government, proper use of leisure, academic skills for living—practical knowledge, individual expression, religious education, respect for private property, for parental care, for the home, for individual rights and educational responsibility.

Student interest is astounding and courses are designed carefully with their needs in mind.

All in all the Convention was a wonderful success, and much ground was covered and much information absorbed.

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